



HUMAN RELATIONS
PAMPHLET NO. 7

FREEDOM JUSTICE RESPONSIBILITY

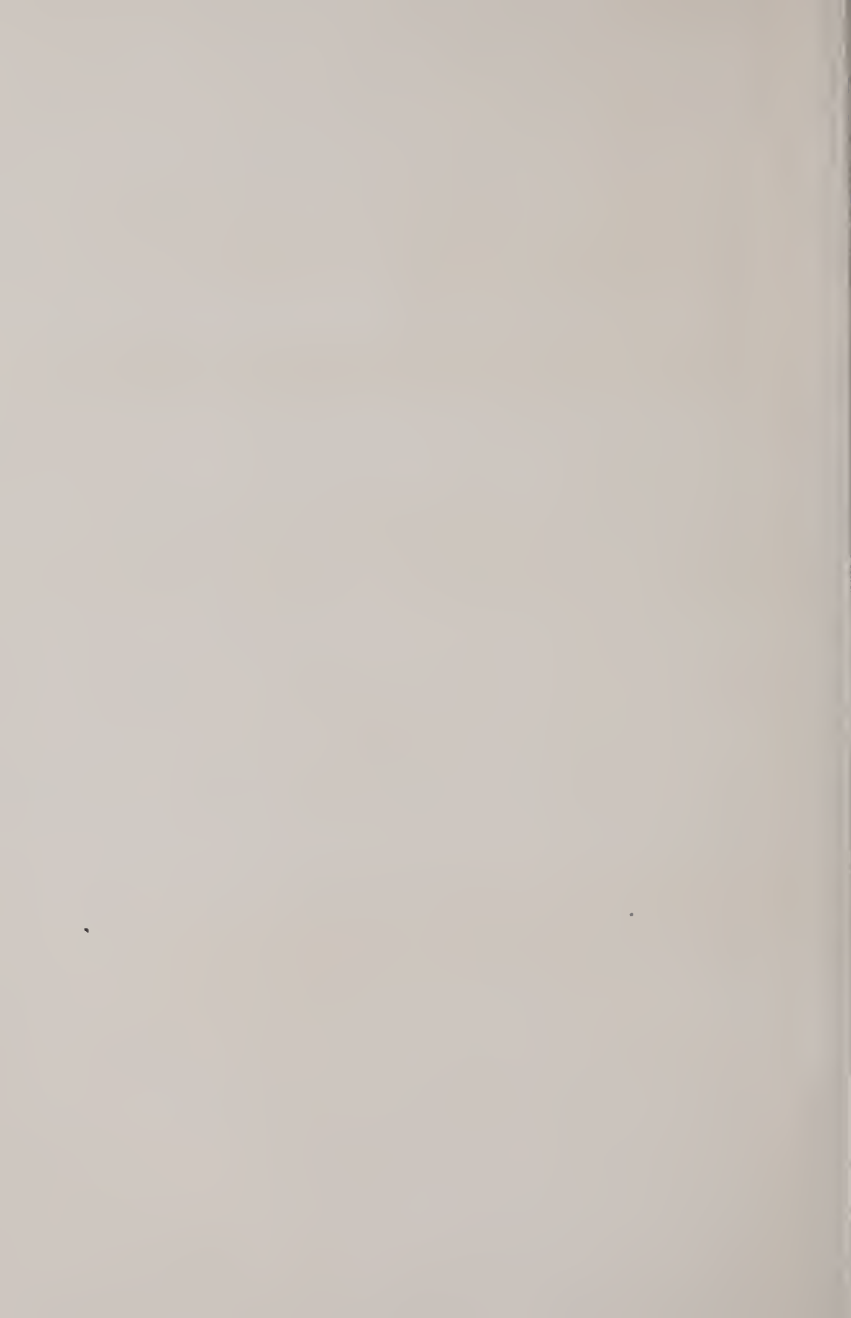
Report on International Conference

**Introduction by
Henry Noble MacCracken**

American Brotherhood

**THE NATIONAL
CONFERENCE
OF CHRISTIANS
AND JEWS**

PRICE 10 ¢



Freedom Justice Responsibility

***Report on the
International Conference***

***Introduction by
Henry Noble MacCracken***



AMERICAN BROTHERHOOD

The National Conference of Christians and Jews

**381 Fourth Avenue
New York 16, N. Y.**

1 9 4 6

CONTENTS

Introduction	3
Preface	6
Resolution to the Paris Peace Conference .	8
Group Tensions	10
Fundamental Postulates of Christianity and Judaism in Relation to Human Order .	16
Religious Freedom	21
Justice and Its Claims	24
Mutual Responsibility in the Community	27
Education and Training for Responsible Citizenship	32
Youth Committee Report on Group Unity .	37

INTRODUCTION

THE people of the United States have accepted two jobs to be done at once: learning the meaning of liberty, and acting on the idea of one world.

Liberty may be regarded as the **health** of the mind. As health is not merely freedom from illness, but an active state of being, so the four freedoms are not only the beginning of true liberty. It is obtained by struggle against its enemies, it is sustained by a cheerful spirit of good will and it is maintained by exercise and use.

We have just begun to grasp the immensity of work needed to realize one world. At least, we have begun to learn, that nothing is just our own any more; our politics, our trade, our industry, our crops, our land, our ideas, our science—everything is world-wide in its beginning, its growth, its effects.

The National Conference of Christians and Jews, since 1928, has worked to keep justice and unity, understanding and cooperation among Protestants, Catholics and Jews. Now, in 1946, the Conference has faced the fact that this is a world job. Our problems at home stem from abroad and go abroad. We cannot expect cooperation at home unless there is cooperation everywhere.

Suggested by President Everett Clinchy of the National Conference of Christians and Jews, the first International Conference of Christians and Jews met in

Oxford, England, July 30—August 6, 1946. It was given a send-off by a meeting in London July 29, when the Archbishop of Canterbury presided and addressed the audience of 2,000. The five speakers who followed him were: Rt. Hon. Harold Butler, Minister of Education in the Churchill Cabinet; Basil O'Connor, Chairman, American Red Cross; Reinhold Niebuhr, professor at Union Seminary, New York City, The Marquess of Reading; the Chief Rabbi of Berlin, Dr. Leo Baeck.

The meeting was one not to be forgotten. The weary but undauntable people of war-torn London were told that victory would not be complete until the wounds of the spirit were healed, that the great task lay ahead.

Upon this note the conference met in Oxford. One hundred and fifty delegates from fifteen countries worked out a structure of ideas, to be filled out in future by action, as a basis of world order in the religious world of these three great religions. The ultimate extension to all people of religious mind was envisaged.

Three steps were taken: facing the fact of group tension among three religions; studying the theoretical bases of thought acceptable to all three; and fixing responsibility in community and personal life, for the bettering of conditions. These were carried out in the six commissions, the reports of which make up the body of this pamphlet.

In addition to the writing of the reports, which were unanimously adopted by the entire conference, plenary sessions were held to hear addresses on the main themes of the program, and to carry out the business of the day. For the efficient planning, I wish to express our great obligation to Rev. William Simpson, secretary of the

Council of Christians and Jews, England, and his whole staff of fellow-officers and co-workers.

On August 16, at a meeting in London, delegates representing the societies already organized in England, Switzerland, South Africa, Australia and the United States, carried out the vote of the conference, in establishing on a provisional basis the first permanent International Council of Christians and Jews. A committee was appointed to organize the conference on anti-Semitism called for in the report of the first commission.

H. N. MacCRACKEN,
Chairman

PREFACE

A Letter from the Vice Chancellor

Corpus Christi College,
Oxford

September 11, 1946

Dear Dr. Clinchy:

I was, as I said at the time, greatly impressed by the account which the American Delegation gave us of the work of your National Conference in combating anti-Semitism, anti-Catholicism and anti-Protestantism. Hate has its exciting causes, and it is important not to overlook or deny their existence but to face them and endeavor to remove them. But it remains none the less an evil thing, a cause of injustice to the innocent and, like all hatreds, a poison to those who feel it.

The enthusiasm in the work which your delegates at Oxford showed was in any case impressive. But even more striking was the spectacle of a delegation, in which persons of different religious beliefs, of different Christian denominations and of different races, were united whole-heartedly in a common cause.

We talk a great deal of the way in which trade, transport and science have united the nations. And this, of course, has its importance. But one has only got to look at the world to see how superficial such "unity" is. The only effective unity is spiritual. I am sure that the next great step in human progress, for which the world is waiting and in which alone it can find peace, is the development of such unity. It will not, of course, abolish differences—sometimes deep differences—of belief and opinion, but it will, while allowing for these, transcend them. When that day comes, all men, in all nations, will feel that in fundamental things they all stand together as one, that they have a duty to help actively to make justice and mercy prevail, and that the sufferings of others, wherever

they are, are their concern. That surely is the meaning of the parable of the Good Samaritan: we shall no longer approve or even tolerate the attitude of the priest and the Levite, who see the wounded man and, because he is a stranger and unknown, pass by on the other side.

Of this true internationalism I felt that your delegation was representative: so indeed was the Conference itself, where men and women came together from many countries to take counsel for a common cause. That was why the Conference and your presence there was so heartening; and though time and the pressure of work may deaden that impression, I hope that something at least may remain to inspire and stimulate all of us who were there.

Yours sincerely,

(Signed) R. W. LIVINGSTONE

R E S O L U T I O N
to the
PARIS PEACE CONFERENCE

THIS FIRST INTERNATIONAL CONFERENCE of Christians and Jews assembled at Oxford (July 30-August 6, 1946), comprising 150 members drawn from the Protestant, Roman Catholic, Orthodox and Jewish communities in 15 countries to consider the fundamental implications of Freedom, Justice, and Responsibility in relation to the post-war world is deeply concerned at the reports of diverse forms and degrees of discrimination against and persecution of Jews, Roman Catholics, Orthodox and Protestants in various parts of Europe today.

The Conference, recognizing the complexity of these and of the many other problems confronting the Statesmen now met together in Paris for the drafting of Peace Treaties, desires to assure them of the support of the religious communions in their endeavour to give effect to the principles of the Charter of the United Nations which are directed towards "the promotion and encouragement of respect for human rights and fundamental freedoms for all, without distinction of race, sex, language or religion."

In view of the fact that all men are endowed by their Creator with inalienable rights and that the denial of these rights violates the dignity of men as children of God, this Conference respectfully urges that a state-

ment of these rights and fundamental freedoms be incorporated into the Peace Treaties now being drafted and that adequate provision be made for securing their due observance. The guarantee of such rights will be a most powerful aid in the reconstruction of democratic society and in the preservation of peace.

GROUP TENSIONS

COMMISSION No. 1

I. GENERAL

1. Group tensions are aggravated in the post-war world by the general feeling of insecurity and by fear of attack from totalitarianism in its various forms. Each of the religious communities represented at this Conference — Jewish, Roman Catholic, Orthodox and Protestant — has suffered persecution or restriction of rights in varying degrees in different parts of the world. Hate is an evil which affects mankind as a whole. Each group in this Conference must withstand unswervingly attacks on any other group.

2. The rights of members of religious, racial and ethical groups must be guaranteed and safeguarded by every nation undertaking to give effect to the principles of the Charter of the United Nations which are directed towards "the promotion and encouragement of respect for human rights and fundamental freedom for all, without distinction of race, sex, language or religion." The Commission therefore recommends:—

(a) That this Conference shall urge upon the statesmen now assembled in Paris that these rights and fundamental freedoms be incorporated into the Peace Treaties now being drafted and that adequate provision be made therein for securing their observance.

(b) That this Conference instruct the Continuation Committee of this Conference to take all such

further steps it may deem necessary to promote for all the guarantee of these rights and freedoms.

3. It is essential that inter-cultural educational work be speeded up in the Churches, schools, colleges and universities and the civic youth and adult agencies in every land our Conference can reach.

4. In view of the effective work already accomplished by existing Councils of Christians and Jews in the realm of religious, and other relationships, the Commission strongly recommends that, in countries where no such Council or similar organization yet exists, the Continuation Committee of the Conference should give every encouragement and, if possible, active assistance in the formation of such a body.

5. In this educational approach to group tensions this Commission recommends that the three following processes of democratic society be carried out within and through communities here represented:—

(a) Each group should seek to understand the thoughts of other groups and respect their rights of conscience.

(b) Individuals in each group should be made aware that Roman Catholics, Orthodox, Protestants and Jews have many social and civic tasks in common.

(c) Individuals of all groups should co-operate on these common tasks and against such common foes as materialism, poverty, ignorance, disease and crime.

The programs of the National Councils of Christians and Jews should be planned with these objectives in mind.

6. Any adequate dealing with the immense problem of group tension requires in addition the employment of modern technical skills of radio, films, advertising and public relations.

7. The Commission recommends the formation of a permanent international organization of Christians and Jews. This organization should seek the co-operation of Christians and Jews throughout the world in social and cultural aims and activities and the elimination of antagonisms arising from group tension of a religious and racial character. It should also seek co-operation with other organizations working towards similar ends. Its function would include the encouragement and development of research in connection with racial and religious relationships and the formulation, exchange and dissemination of the results.

II. ANTI-SEMITISM

1. Of all the various group tensions, that known as anti-Semitism concerns the whole world and calls for special treatment. Recent history shows that an attack on Jewry is an attack on the fundamental principles of Judaism and Christianity on which our ordered human society depends. Accordingly it is advisable to deal with anti-Semitism as a special case requiring special treatment, though suggestions for dealing with anti-Semitism may be applicable to other types of group tensions. The reasons for selecting anti-Semitism for immediate treatment are as follows:—

(a) That during the last decade anti-Semitism has cost the lives of almost six million Jews (approximating more than one-third of the Jewish popula-

tion of the world or 75% of the Jews of Europe);

(b) That Jews are everywhere dependent on the national majority;

(c) That because of the world-wide distribution of Jewry the tension problem in their case is international;

(d) That people do not readily give up a traditional scape-goat — the Jew — and that the long continuing persistence of anti-Semitism is evidence of this;

(e) That anti-Semitism was used by the dictators in Europe and elsewhere as a spearhead of their attack on democracy and is still so being used.

2. The Commission recommends that the new international organization should consider the advisability and possibility of formulating principles of legislation against group libel in the light of the most recent post-war developments.

3. In view of the present situation in Europe and in the world generally the Commission submits the following resolution for dealing urgently with anti-Semitism:—

This Conference, profoundly disturbed by the dangerous wave of anti-Semitism, due to Nazi propaganda and to post-war conditions, at present prevalent in many parts of the world, and especially in Europe, proposes that as a matter of urgency the officers of the Conference, and later the Continuation Committee of the Conference when established (with power to co-opt additional members thereto) be empowered:—

(a) To secure factual information of the situation in different countries;

- (b) To obtain active co-operation for the remedying of the situation from Churches, organizations and individuals in the areas concerned;
- (c) To approach the United Nations in order to secure their assistance in obtaining evidence, in approaching governments, and, if possible, in securing official recognition of this emergency conference;
- (d) To call a conference on anti-Semitism in Europe at the earliest possible moment;
- (e) To take such other action as may be deemed necessary and practicable.

III. DISPLACED PERSONS

1. We think it necessary to draw attention to the tragic position of the displaced persons of diverse creeds and races, to whom humanity owes a responsibility that has still to be discharged and would strongly urge that every effort be made to enable them to find new homes in which they can rebuild their lives in freedom, dignity and security.

QUESTIONS FOR DISCUSSION ON GROUP TENSIONS

1. What are the group tensions in your community? in the United States?
2. If you think there are none, why? Have you asked members of other religious, racial, nationality and geographic groups if they get a square deal?

3. Have you heard talk against Jews, Catholics, Protestants, Negroes or Orientals? How did you meet it?
4. Are your schools, churches and other groups with educational programs doing anything to create goodwill toward all people in the world? If so, what?
5. Do you believe that an attack on any group is an attack on you? Discuss this point at length.

FUNDAMENTAL POSTULATES OF CHRISTIANITY AND JUDAISM IN RELATION TO HUMAN ORDER

COMMISSION No. 2

I. AFFIRMATIONS

As Christians and Jews, while recognizing the important religious differences between us, we affirm on the basis of divine revelation that the dignity, rights and duties of man derive from his creation by God and his relation to God.

We acknowledge God as the Creator and Lord of the universe, and as the Father of all human beings; we see in their relation to God the bond which unites them, even amid division and conflict, and in Him the authority to which all are subject. Moreover, we find the basic motive for ethical conduct in man's response to God as He makes Himself known in His wisdom and goodness.

By the will of God in creation man is both an individual and a member of society, so that both individuals and communities owe obedience to His rule. Moreover, there is true community only where there is full personal life, and vice versa.

II. THEREFORE:

1. We acknowledge the authority of the moral principles which are implicit in the nature of man in virtue of this relation to God and of his qualities as a rational,

moral and social being. From these it follows that it is the duty of men to respect in others the right to:—

(a) Life. Since each human being is the child of God and has special value in His sight as an individual, his life must be respected and preserved. At the same time, he must similarly respect the life of his fellowman and is under obligation to promote his good.

(b) Liberty. The responsibility which falls upon man as a child and servant of God involves the necessity for freedom. He must therefore be given opportunity for the free exercise of the spiritual and moral powers entrusted to him. Life in organised society makes demands and entails restrictions upon the individual, but the fundamental principles of liberty alike for the individual and communities may never be sacrificed.

(c) Personal Dignity. Each individual possesses worth as a person and must treat others as such, while other persons and the community must accord similar treatment to him. This principle involves recognition of his status as a member of society with a contribution to make to the whole, and is opposed to discrimination on grounds of colour, race or creed.

2. We repudiate both the individualism which would make a man a law unto himself and the totalitarianism which would subordinate and sacrifice all other values to race, nation, state, class or party. Against the first, we claim that only as a man accepts himself from God and all his life as under God can he truly live. Against the second we affirm that all human institutions

stand under God's rule and judgment and that none may usurp the loyalty which is due to Him alone.

III. HUMAN WELFARE AND SOCIAL JUSTICE

Rights are exercised and duties discharged in a world which includes things as well as persons. Here we would maintain the following principles:

1. Things must be subordinated to persons, and property-rights should always be secondary to considerations of human welfare and social justice.
2. Nature is to be respected and not merely exploited. It is a revelation of God and a sphere of His purpose: man may not squander its bounty and must show due regard for its beauty.

IV. RELIGIOUS COMMUNITIES

The right attitude of a community to its members, of persons to persons, and of persons to things, cannot be fully achieved without the recognition, alike by the individual and by the community, of God and of the relation of man and nature to Him.

Corporate recognition of God will include, in addition to the moral obligations of society, all that comes within the compass of worship.

Divided as we are in the forms of public worship, we are united in affirming the value of it and the need to participate in it if a right human order is to be achieved. Religious communities have therefore the right to exist and also the right to their own freedom of activity. Without the recognition of this right the political community is impoverished.

V. MORAL LAW

The moral law which is rooted in God and implanted in man's nature is binding, not only upon individuals, but also upon society in all its groupings.

1. Within the state there should be respect for the family, freedom for a rich and varied group-life; above the state is the will of God as manifest in the universal moral law.

2. Society is pre-eminently the sphere of justice, by which the relationships between individuals are so ordered that each may perform his duties and be assured of his rights. This can be achieved only under some form of government which recognizes the social, political and religious rights and responsibilities of individuals and groups.

3. Society is equally under an obligation to use all its resources for the welfare of all its members. That implies education, adequate provision against want, opportunity of service and conditions which will enable every individual to be at home in the community and every community to be at home in the larger human society.

VI. RELIGIOUS EXPRESSION

Man's recognition of himself and of his neighbor as children of God should issue in a charity and righteousness which, while but imperfectly embodied in the forms and laws of organized society, work constantly to transform them into an ever more adequate expression. We, therefore, Christians and Jews alike, call upon all who share the religious convictions and the ethical standards here set out to co-operate for the realization of this ideal.

QUESTIONS FOR DISCUSSION ON FUNDAMENTAL POSTULATES OF CHRISTIANITY AND JUDAISM IN RELATION TO HUMAN ORDER

1. Do you believe that God is the Father of all men?
2. Can we really believe in God if we believe any other group of people is born inferior?
3. Can we have liberties without recognizing our duties in seeing that all people have them?
4. Can any person be free if he is denied equal chances to education, a good home and a job?
5. Can we have lasting freedom without a religious belief?
6. In what matters do Christians and Jews agree?

RELIGIOUS FREEDOM

COMMISSION No. 3

I. SENSE OF RESPONSIBILITY

Religion is an expression of man's sense of responsibility to God, alike for his inner thoughts and for his deeds, including the discharge of his duty to his fellow-man. This sense of responsibility is centered in the spirit and conscience of each individual. Differences in religious belief and practices must therefore be respected, and religious freedom can be fully realized only in proportion as men cease to fear, suspect and hate those who differ from them in religious faith.

II. FREEDOM

The religious freedom of individuals and groups should be guaranteed by the law to all alike, within the limits of morality and public order, and so long as the exercise of such freedom is not harmful to other individuals and groups. Religious freedom, thus understood, should include at least the following:—

1. Freedom from compulsion to do what one's conscience forbids;
2. Freedom to worship according to conscience and to maintain distinctive religious observances;
3. Freedom to preach, teach, educate and persuade.

III. DISPLACED CHILDREN

It is understood that freedom to teach and edu-

cate includes, in particular, freedom of parents to have their children brought up in their own faith. It demands equality under the law in such countries as grant State subvention to denominational schools.

The interests of parents in the religious education of their children, the interests of the children being paramount, may have to be taken up, on the children's behalf, by the religious community with which the parents are (or were) associated. Displaced or orphaned children should normally be restored to the community to which they originally belonged and which claims them, unless, being of mature age, they have made their own free choice of religion, but varying conditions affecting the welfare of such children make it difficult to frame a rule applicable to every single case.

IV. ATTAINMENT

Religious convictions can be attained only in freedom and not as the result of compulsion or of improper inducement. Freedom to persuade should be limited to a direct advocacy, and should in no case be accompanied by any form of economic or social pressure.

The propagation of misstatements of fact affecting religious groups or the incitement to hurtful action against them is contrary to the ideal of freedom of speech, whether such propaganda claims to be religious or not.

V. GROUP RESPONSIBILITY

We deplore the cynicism and lack of faith which undermine the foundations of ordered human society and along with it of religious freedom itself. In the light of these conditions, upon each religious group rests the

responsibility to protect and preserve not only its own integrity and freedom, but the integrity and freedom of all, but further, there rests on it the responsibility of making the fullest contribution to the life of the community as a whole and to the maintenance of religious and moral standards.

QUESTIONS FOR DISCUSSION ON RELIGIOUS FREEDOM

1. What is religious freedom? Is it only freedom of worship?
2. Can any group be free if others are not free?
3. What is the duty of government in religious freedom?
4. Is any group free if its members are unable to get certain jobs because of their religion?
5. Should we insist on freedom for members of a group which is intolerant of others? Why?
6. Does religious freedom include the right to hold no religious belief?
7. What groups are being denied religious freedom in the world today?

JUSTICE AND ITS CLAIMS

COMMISSION No. 4

I. FUNDAMENTAL RIGHTS

Justice requires the acknowledgment that man has certain inalienable human rights to life, liberty and the pursuit of happiness. By virtue of the moral law he is entitled to whatever is essential to the dignity, integrity and development of his personality and to the fulfilment of the destiny to which God calls him.

II. PERSONAL LIMITATIONS

Justice also imposes upon the rights and freedom of every man such limits as may be required to give to his fellow men rights and liberties equal to those which he enjoys. Still more it imposes upon every man the obligation to respect and defend the rights of others and to order his life in ways that will promote the realization of these rights.

III. SOCIAL LIFE

Justice also imposes upon the rights and freedom of opportunity and duty to exert himself in the service of the community to the full extent of his powers and should enjoy an income which will enable him to maintain himself and his family in good health and in a measure of comfort proportionate to the resources of

the day and to obtain an education and degree of leisure which will enable him to enter into the cultural heritage of his community and to take his part in contemporary social life. Nor should he be deprived of his dignity by any sort of discrimination on the grounds of his race or religion.

IV. THE ECONOMIC ORDER

1. Justice demands an economic order whose primary purpose is not the financial success of particular undertakings, but an adequate material provision for a life of security, freedom and responsibility for all men.
2. We can agree further to the following standards by which each industry or undertaking should be judged: Those types of industrial activity are to be encouraged which give to all concerned a sense of divine sanction for their work, in that they can recognize it as a real service to their fellows in which they are fitly employing the power which God has given them; that they are rightly handling the material resources which God has given to man and promoting the order of friendly co-operation which must be the will of God for the economic as for every other sphere of man's activity; and that they have opportunity for personal initiative and a part in industrial management in every way that is appropriate to their industrial function and capacity.
3. This principle has to be applied in a world in which there is a great variety of industrial undertakings differing both in size and in the character of their control and ownership.
4. Justice also demands an international economic order which will enable each country, subject to the

well-being and security of other nations, to maintain the economic life which it approves and for which it is prepared to exert itself. We would desire that controls be such that the world economic order is the reasoned coordination of free national economies.

QUESTIONS FOR DISCUSSION ON JUSTICE AND ITS CLAIMS

1. What is social justice?
2. What is economic justice?
3. Do we have both in the United States? If not, where are they violated?
4. What should determine the worth of a business?

MUTUAL RESPONSIBILITY IN THE COMMUNITY

COMMISSION No. 5

I. RIGHTS AND RESPONSIBILITIES

1. Man has both rights and responsibilities. It is with his responsibilities that this Commission is concerned.
2. Even as he has rights, so is he bound by divine and moral law to respect and maintain the rights of others, and to strive that all men have opportunity to exercise their gifts, and to realize the fullness of their personality.
3. At this critical stage in world affairs it is more urgent than ever that human society be so constituted that there is opportunity for all men to learn and exercise these rights and discharge these responsibilities, to feel that all individual lives have purpose and significance, and by mutual co-operation continually to recreate their society so that these values are safeguarded and preserved.

II. THE PRESENT STRUCTURE OF SOCIETY

1. Society includes a diversity of groups, formed freely or under pressures, on grounds of race or economic status or social position or common religious or other interests.
2. Diversity may enrich the whole; but it may impoverish it, especially where groups withdraw into iso-

lation without regard for common good, or where mutual ignorance breeds distrust and antagonism, or where a group with power denies opportunities to others to find social purpose and social significance for their own lives.

III. AREAS OF MUTUAL RESPONSIBILITY

We believe the following common concerns to be within our spheres of responsibility.

1. Preservation of human values and rights, and appreciation of the dignity and worth of personality.
2. Conservation of moral values in family life in all human relations.
3. Inculcation at the appropriate age levels of the moral postulates and principles essential to a free society.
4. Development of a sense of responsibility for participation in local, national, and international affairs.
5. Promotion of co-operation and understanding among members of different religious, racial and other cultural groups.
6. Uniting of persons of all social strata through bonds of common interests and purpose.
7. Counteraction of the misuse of economic or political power on the part of any person or group by virtue of special privilege or advantage.
8. Elimination of economic and social injustices and educational discrimination experienced by any person or section or group of the community.

9. Counteraction of malicious propaganda and activities which tend to create and foster intergroup antagonism and as far as possible to prevent their occurrence.

IV. WAYS AND MEANS OF DISCHARGING OUR RESPONSIBILITIES IN A LOCAL COMMUNITY

The next step is to translate into action our beliefs with regard to our responsibilities. We therefore suggest a detailed program as to how the Councils of Christians and Jews should strive to influence and cooperate with the wider community. In planning the program for the Councils, care must be taken to preserve a proper balance between local and central authority by granting wherever possible local autonomy, and by creating fresh and perhaps temporary agencies to deal with new situations.

THE PROGRAM

1. Investigate the needs of the local community especially those falling within our scope, relating our practical work to that which is being undertaken by others and to the special circumstances of the period.
2. Draw up a program of action indicating order of priorities allowing for long term and short term schedules, carefully planning step by step, reviewing from time to time objectives and progress in the light of what has been achieved.
3. Seek the support of and enlist the members of churches and synagogues to work together in matters affecting the well being of the community and discuss together problems of mutual concern.

4. Encourage education for citizenship in schools and youth and community centers by developing these into communities where responsibilities are assumed, groups mingle, co-operation is practised and understanding promoted. Increase facilities for adult education.

5. Arouse the interest of and co-operate with existing organizations both public and private, and strategic leaders able to deal with situations of mutual concern, e.g. labor and business organizations, men's and women's groups.

6. Arouse the interest of educational authorities in our program of action and offer materials and services of specialists.

7. Arouse the interest of youth organizations and community and kindred associations, and work with them for the moral and cultural enrichment of their regular program, e.g. of camps, conferences, and recreational opportunities for the intermingling of groups.

8. Invite the active participation of interested individuals and enlist the sympathy of as wide a circle as possible of those who in their every day lives will undertake to further our ideals.

9. Prepare literature, some designed for reading by youth, dealing with Jewish-Christian co-operation and the elimination of anti-Semitism and other prejudices.

10. Prepare programs for training of suitable persons in the exercise of responsibility taking into account experiments already planned by universities and others.

11. Use every opportunity to educate, inform and enlighten through the press, radio and cinema, and pro-

vide opportunity for translating into action ideas thus gained.

12. Use representative teams of clergy, laymen, and specialists in the social sciences for the task of enlightenment and persuasion.

13. Promote an Annual World Brotherhood Week on the American model.

QUESTIONS FOR DISCUSSION ON MUTUAL RESPONSIBILITY IN THE COMMUNITY

1. Does your community have a variety of religious groups? If so, do they stand together for the rights of all? Do they do things together?

2. How should propaganda against any group be met? by laws or education?

3. Does your group observe Brotherhood Week?

4. Do you want freedom preserved only for your own sake? Can that be done?

EDUCATION AND TRAINING FOR RESPONSIBLE CITIZENSHIP

COMMISSION No. 6

I. GENERAL PRINCIPLES

1. The tragic state of the world shows the need for an immediate extension and intensification of Education and Training for Responsible Citizenship.

2. Such education and training involve the whole educational process—intellectual, emotional and moral—and must, at every stage, find expression of responsibility. The Commission is convinced that the most effective form of that education lies in the shared experience afforded by joint action at every age-level in such typical fields as Inter-Faith Fellowship Camps and Summer Schools, recreational, social and cultural exchanges, and all common enterprises in which members of different faiths and races work and live together.

3. To be fully effective, this education and training must influence the individual's whole approach to life in society. It must bring him to an understanding and acceptance of his responsibilities as parent, as neighbor, and as member of a national and international community. It must, therefore, concern itself with all his relationships at work and at play, at home and in public life.

4. The education and training must flow from a basic philosophy of life, incorporating the ideal of freedom

and rooted in the conception of man as a spiritual being with the obligation of Responsibility and with claims to Freedom and Justice. The Fundamental Postulates of Judaism and Christianity, adopted by the Conference, constitute such a basic philosophy and should provide an acceptable foundation for educating men in the privileges and responsibilities of membership in a free society. But whilst regarding these Postulates as fundamental to our own approach and endeavoring to secure the widest possible support for them, we do not consider that their acceptance is an indispensable condition precedent to collaboration with any individual or agency with or through whom we can properly work.

5. The educational agencies involved are of the most diverse kinds, covering the entire period from the earliest formative years and throughout adult life. Churches and Synagogues, Schools and Universities, clubs and societies, Trade and Labor Unions and Employers' Federations, indeed every organization which, however informally, influences the social outlook, combine to promote the social education of citizens, ultimately penetrating into the vital sphere of the home.

II. RECOMMENDATIONS

To carry out these general principles and to promote the standards of responsible citizenship which our Postulates imply, the Commission recommends the Conference to ask the participating National Councils to adopt the following measures:

1. **Work within Religious Organizations.** In their religious instruction, Churches and Synagogues, both from the pulpit and in their publications, through their

Sunday Schools and religion classes, their youth organizations and adult education groups should be urged to give prominent place to the dissemination of our Basic Postulates in order (a) to bring professing Christians and Jews to a full knowledge and application of them and (b) to create a body of men and women trained in their exposition and practice, whose services will become available within the religious organization and in the secular field for the advancement of civic and social welfare.

2. Co-operation between Religious Organizations.

We recommend that, without any attempt to minimize or obscure differences of religious belief and practice, close co-operation should be developed between denominations for joint conference, joint study and, above all, joint activity.

3. Co-operation with Secular Organizations.

(a) Members of local inter-faith groups, in the course of performing their normal civic obligation of furthering the work of the existing secular educational agencies, should regard it as a duty to voice our convictions and point their application to all aspects of work for social betterment. Particular importance should be attached to enlisting the co-operation of persons in key positions in youth and educational movements.

(b) Educational machinery already in existence should be used for the dissemination of literature and other material prepared by Councils of Christians and Jews.

(c) There is obvious need for the preparation for use in schools of a constructive program for the in-

culcation of responsible citizenship. Co-operation should be sought with the teaching profession through its representative associations or otherwise, with a view to securing joint action; summer schools and courses might be provided. Particular attention should be paid to the content and manner of teaching given in schools to reduce the possibility of arousing religious, racial and ethnic discords. Examination of text-books and other school material should be undertaken and representations made where necessary.

(d) Extensive use should be made of Lectures, Broadcasting, Films and every effort made to secure the support of the Press, and effective steps taken to counteract the dissemination of harmful ideas. National Councils of Christians and Jews should train panels of lecturers and should secure representation on suitable advisory panels.

(e) National Councils are urged to set up committees of psychologists and sociologists to suggest the best use that could be made of music, drama, pageantry, national and international days of celebration, etc., to stimulate knowledge and understanding of, and enthusiasm for, the ideals of responsible citizenship.

(f) Local and National Councils of Christians and Jews should co-operate with other suitable agencies in the creation of Associations for the Promotion of Responsible Citizenship.

4. International Activity. The Commission asks the Conference to remit to the Continuation Committee the following proposals:

(a) Arrangements should be made for the assembly, preparation and international distribution of literature, broadcast scripts, dramatic and film material, study courses, speakers' notes, etc.

(b) The educational effort should also be pursued in the international field through such bodies as UNESCO and organizations of youth.

QUESTIONS FOR DISCUSSION ON EDUCATION AND TRAINING FOR RESPONSIBLE CITIZENSHIP

1. Have the school leaders in your community heard about the Springfield Plan? Do they do anything about goodwill among groups?
2. Have you observed prejudice in movies or radio? Do these encourage goodwill or do they pass over the subject?
3. Have teachers from your schools attended workshops on intergroup relations?
4. Can a person with prejudice be a good citizen?
5. How can we train citizens without prejudice? Can it be done?
6. Are parents or teachers more responsible for attitudes of goodwill?

YOUTH COMMITTEE REPORT ON GROUP UNITY

People of diverse backgrounds fought together to win the war and they can live together to win the peace. Group tension, however, is now rampant in many communities and many nations of the world. It is toward the alleviation and prevention of these tensions that all peoples must devote themselves.

Any form of discrimination is a complete denial of freedom and justice. Whether prejudice takes the form of pogroms, lynchings, caricatures or slighting remarks, all forms are equally dangerous. Thus one who makes slighting remarks, given the proper conditions is capable of lynching. We must destroy the root of these prejudices not only by exposing and directly attacking them but also by initiating long-term educational programs to prevent their occurrence.

I. WAYS OF ACHIEVING GROUP UNITY

There are severe group tensions—old against new, native against foreign, etc.—to be found in most communities.

1. This is one area in which professional and non-professional, old and young, rich and poor can work together to promote understanding between all peoples. Having achieved a certain amount of group unity of interest and action in areas of common concern, **legislation against discrimination** can be initiated, passed and enforced.

2. One universal problem is that of integrating new, and/or minority, groups into community life. To facilitate such integration, local agencies should be established to acquaint the individuals of the new or minority groups with the language, customs and facilities of the community. These services above all, should enable these individuals actively to participate in community activities. It should be added that the staffs of these agencies should consist of workers who are familiar with the minority elements in the community. If possible add representatives from these groups.

3. Group unity presupposes familiarity among its members. Thus provisions should be made for the establishment of **local recreation departments*** to provide facilities for people of all ages. If needed, the help of schools and private agencies should be enlisted. This provides enjoyment as well as a common ground for social contacts.

4. Another place where understanding can be fostered is **community centers,*** which would provide social, cultural and educational, as well as recreational facilities. These centers might sponsor lectures, art exhibitions, recitals, folk-dancing, etc., for old and young alike.

5. An agency of vital importance in large cities would be an **international youth center.*** This center would be a meeting place for youth of all countries.

6. To co-ordinate the social welfare activities of the community a **general co-ordinating council*** should be set up. Such a council would further inter-group understanding by the distribution and display of literature and visual aids, by fostering the training of speakers,

by sponsoring speaking panels, by co-ordinating activities of local societies as well as co-operating with a **youth liaison council*** of a similar nature dealing with youth programs. Group cohesion can be achieved in communities by co-ordinating its various agencies, its various age groups and its diverse ethnic groups in areas of common concern. If this unity is directed towards the social welfare of every member, both the prevention and cure of group prejudice has been attained.

7. Poor housing is always an aggravation of group tensions. Therefore provision should be made through local housing agencies for **adequate non-segregated housing** for people of all income classes, races, religions and cultural groups.

8. Since health is essential to the well-being of every individual, modern, well-staffed **health clinics*** should be created for people of all income groups.

9. Since competition for employment is another major source of group friction, such friction might be alleviated by the setting up of local **employment bureaus*** or other agencies, which would not only help provide jobs, but would insist upon equal pay for equal work.

II. PUBLICITY

1. Group prejudice is promoted and maintained by the use of stereotypes consciously and unconsciously

*Obviously it is not intended that these agencies should be set up in communities in which effective agencies already exist. It is intended, where the agencies already exist, to inspire Catholics, Protestants, Jews to utilize them in advancing the objectives set forth in this document.

through all media of communication. These stereotypes must be eliminated if group discord is to be lessened. The effective means of eliminating this evil is by public education and by a direct approach to the agents responsible. To translate these approaches into practical terms means the setting up of committees which will sponsor public meetings, the circulation of pamphlets, writing letters, all protesting the use of caricatures in cinema, stage, radio and press. This has been successfully tried through high school and university groups.

2. One of the most effective approaches to the alleviation of group tensions is through the motion picture, stage, radio and press. These media of communication must be exploited in the interests of group unity. They provide a potent constructive means of educating young and old toward group understanding. Radio programs, for example, should use vivid radio plays which illustrate the customs, contributions and also the problems of minority groups. Approaches to every age level must be considered.

3. The motion picture, by its nature, appeals to all age groups. More documentary films treating the problems of human relations should be circulated. The animated cartoon is an especially vivid medium for children, both inside the classroom and in special children's cinema sessions. The stage is another effective means of dramatizing the need for group unity.

4. The press, because it is so far-reaching, must be urged to publicize community projects, and give editorial support to all measures designed for the promotion of human welfare.

III. ADULT EDUCATION

It is generally agreed that the earliest years of a child's life are the most formative ones. It is obvious, therefore, that parents are responsible for the healthy adjustment of their children. Thus adult education must concern itself with presenting parents with scientific information regarding the emotional and physical problems of children. A healthy adjustment is a prerequisite for responsible participation in home, school, community and society.

IV. CHILD EDUCATION

1. The task of inoculating children against group prejudices is a simpler and more encouraging one than curing their parents. Although the home is a most powerful influence in a child's life, his school experiences are also a vital, moulding factor. If a child's experiences are living proof that differences are desirable, that change is to be welcomed rather than feared, that children of varied backgrounds can and do work together for common goals, this frame of reference will safeguard him from group prejudice.

2. The principles of democracy cannot be taught in a vacuum. Of prime importance is the spirit of democracy in the classroom. This implies giving students opportunity for free expression, individual choices and group responsibilities. With this atmosphere as a background there are countless opportunities to promote understanding and appreciation of religious, racial and nationality groups.

(a) The ideal classroom would be composed of children of widely diverse backgrounds. These backgrounds should be analyzed with a view to reveal-

ing the contributions to each group to the world as a whole.

(b) Group projects involving the study of different folkways, through every possible medium, should be undertaken. For example, in a study of a nationality group, factual material must first be presented. Then the children may proceed to collect and dramatize stories, to draw pictures compiling their knowledge of the group, and so on. A project of this nature would result in an interest, an understanding and an enthusiastic feeling toward that nationality group.

(c) Scientific data refuting ideas regarding inferior or "master" races should be vividly presented to children through charts, diagrams, movies and such.

(d) Projects concerned with detecting false statements, biases, stereotypes and the like must be an integral part of school programs. A general program of this nature should become a part of every school curriculum.

V. LEGISLATION

Passing measures outlawing the persecution of religious and racial groups is of primary importance to the promotion and maintenance of peace and security in the world. There are two steps implicit in the legislative approach. (a) The passage of laws. This requires active personal participation in the political and civic life of the nation. It means the support of candidates who will honestly and fearlessly propose and fight for legislation which makes the persecution of minority groups

a crime. (b) This legislation must be publicized. This involves the use of all media of communication—radio, stage, screen and press—to make known to the people that they have laws which will protect them from the persecution of undemocratic elements. Furthermore, the people must be educated to the need of enforcing legislation through the courts.

In conclusion, attacks against group prejudice must be made at every level through every means available. Group unity is bound up with a spirit of fellowship and with a sense of the Brotherhood of Man under God. Peace and security will never come to the world until a man, regardless of his creed or color, can put down his foot anywhere in the world and say "this is my home."

HUMAN RELATIONS PAMPHLETS

1. **Inter-Religious Cooperation In Great Britain***
Discussion of Christian Jewish relations
2. **The Growth of Good Will**
Presents sketch of American Protestant, Catholic and Jewish relations
3. **Christians Protest Persecution***
Nazi pogroms protested by Christians
4. **The World We Want To Live In**
Takes up questions concerning economic, political, educational and religious aspect of social changes
5. **Why We Fight***
Issues involved in World War II
6. **Weekday Religious Education**
Summary of Ph.D. thesis discussing weekday religious education
7. **Freedom Justice Responsibility**
Commission reports on the first International Conference of Christians and Jews

*Out of print

ORDER FROM:

**NATIONAL CONFERENCE
OF CHRISTIANS AND JEWS**

381 Fourth Avenue

New York 16, N. Y.

YOUTH groups, church groups and other organizations will find this pamphlet on the International Conference helpful in planning their discussion programs. The groups may even consider incorporating some of the fundamental principles of the reports in their own charters. Note the discussion questions at the end of each Commission Report which can be used as they are or elaborated through a discussion program.